

The Church of God

Evangel



Vol. 40

January 21, 1950

No. 45



This distinguished group of ministers constitute our Board of Education and President of Lee College. Seated is Chairman C. J. Hindmon, overseer of Oklahoma; left to right, Houston R. Morehead, overseer of South Carolina; L. H. Aultman, overseer of Kentucky; the president, J. Stewart Brinsfield; A. V. Beaubé, overseer of Tennessee; and H. D. Williams, pastor, South Cleveland.

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EDITORIAL AND PUBLICATIONS BOARD
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IMPORTANT

Mails are heavy. Avoid delay. Please co-
operate with us.
By addressing all ministers' and church
clerks' reports, tithes, payments on insurance,
mission and orphanage monies to R. R. Walk-
er, General Secretary and Treasurer.

All orders for merchandise and payments on
accounts should be addressed to the Church
of God Publishing House, Tennessee Music and
Printing Company, or the Lighted Pathway,
according to kind of merchandise ordered.

Address all complaints concerning business
to Business Manager, A. M. Phillips.
All materials intended for publication should
be sent to Editor-in-Chief, J. D. Bright.

N. S. S. A.

A far-reaching program of expan-
sion was voted by National Sunday
School Association's board which met
December 14 in Chicago.

Approval was given to a continuing
program of developing commissions
of various phases of Sunday School
work. Experts across the nation will
be asked to serve on the first six
commissions in the following fields:
Children, Youth, Adult, Teacher
Training, Evangelism, and Mission-
ary Education. Dr. James DeForest
Murch, recently elected president of
NSSA, will make the appointments.

In view of the apparent trend away
from the outlines issued by the Inter-
national Council of Religious Educa-
tion, it was decided to encourage all
evangelical groups to adopt the Uni-
form Bible Lesson Series prepared by
the NSSA's lesson committee.

NSSA will co-operate with the
American Lutheran Publicity Bureau
in observing National Sunday School
Week, with the date tentatively set for
September 17 to 24, 1950.

Evangelical denominations and fel-
lowships will be asked to observe the
third Sunday of September as NSSA
Day.

A section devoted to NSSA activities

will appear each month in a two-
column section in UNITED EVAN-
GELICAL ACTION.

It was also decided to set up an
NSSA Sunday School standard and to
grant certificates of merit for all Sun-
day Schools meeting the standard.

Russell T. Hitt was named general
secretary of the Association and the
Rev. William E. Kirschke will continue
as executive secretary.

NOTICES

I am now open for evangelistic
work again. Anyone desiring me for
a revival, please contact me.—W. M.
Rumlin, 263 Ct. B-R. V. T., Tampa,
Fla., Phone 320962.

After years of Bible study and
prayer, God is giving me a prayer
band. If you are sick, disappointed, or
discouraged, write me for prayer and
an anointed cloth.—Nanie B. Nash,
1912 W. 41st St., Tulsa, Okla.

I should like to have used Bibles
sent to me.—Rev. Mrs. Ruth H. Dillon,
Gen. Del., Murray, Nebr.

My address has been changed from
605 W. Cabarrus St., Raleigh, N. C., to
16 Moore St., Clayton, N. C.—E. L.
Moore.

I am now in evangelistic work. I go
anywhere; have been in the work
for several years.—L. R. Clements,
203 Alma Rd., Hazlehurst, Ga.

Brother Clements lives a life that
is to be appreciated highly by God's
people. He fasts and prays so much
and the Lord is blessing his minis-
try. He prays for the sick and many
are being healed. Your church will
be blessed and uplifted if you secure
this man of God.—Brooks Youngblood,
District Overseer, Hazlehurst, Ga.

Anyone desiring my services in a
revival please contact me: Phillip
Fisher, Route 1, Coral Ridge, Ky. I
have had several years of experience.
Write Rev. C. E. Lockart, of Coral
Ridge, Ky., or my state overseer, Rev.
L. H. Aultman, for references.

I have a public address system for
sale. It consists of victrola, mike,
guitar, and music stand. This is all
in good condition and practically
new. Price \$175.—F. S. Brown, Heart,
Ark.

Sister Bessie Connor has the call
of God and has been preaching for

years. She can also sing. She has
been a matron in the Orphanage at
Cleveland. She will go anywhere and
will be a blessing to your church. Her
address is Box 52, Wellford, S. C.

EXPLANATION

The A. M. 4030, etc., following the
first dates in this quarter's Sunday
School literature simply means "year
of the world."—A. being the abbre-
viation of Anno, and M. the abbre-
viation of Mundi (Latin words), mean-
ing "in the year of the world—used
in reckoning dates from the supposed
period of creation.—Webster's New
Collegiate Dictionary.

**EPA CONVENTION IN CHICAGO
IN JANUARY**

CHICAGO.—A tour of the R. R.
Donnelley and Sons publishing plant,
publishers of *Reader's Digest*, *Time*,
Life, and other national magazines
will highlight the annual convention
of the Evangelical Press Association
here Jan. 24-27.

Following the first business session,
scheduled for Tuesday morning,
January 24, the delegates will meet in
sessions to discuss problems and
methods of publishers, denomina-
tional journals, general Christian
journals, institutional publications,
youth publications, book publishing,
and college publications according to
the official announcement by Dr.
James DeForest Murch, EPA presi-
dent. Experts in each field will lead
the discussions. Publishers will con-
sider mail orders, discounts, promo-
tion, accounting, fair methods, mod-
ern printing equipment, advertising
budget, postal laws, and catalog build-
ing. Editors will deal with format, lay-
out, departments, writers, manuscript,
copyrights, syndicates, illustration,
office efficiency, relations with pub-
lishers, advertising, circulation pro-
motion, and authors.

Evening sessions will feature out-
standing speakers such as the Wash-
ington representative of a large or-
ganization who will give an evangelic-
al view of what goes on behind the
scenes in our nation's capitol. A Prot-
estant leader will speak on the great
religious issues at stake in America,
and an outstanding journalist will
speak on the opportunities ahead for
the evangelical press. The conviction
will close with its final meeting on
Thursday night.

... Foreign Missions ...

J. Herbert Walker, Sr., Executive Secretary

A Modern Martin Luther

By CHARLES R. BEACH,
Knoxville, Tenn.

A few years before the second World War broke out in Europe, a young man, originally having come from Germany, left the United States, his adopted homeland, with his wife, his children, and a burden on his heart for the lost souls in his native homeland, a country which four hundred years earlier had been the setting of the greatest religious reformation this world has ever witnessed—a reformation which began at the point of Martin Luther's pen and spread like wildfire through most of the Christian world.

This young man returning to Germany in the 1930's was Rev. Herman Lauster. He moved into a little village called Krehwinkel, about 20 or so miles from the larger city of Stuttgart. There was no church of any kind in the village, and nearly every other church in any of the near-by villages was only a cold, materialistic symbol of the great earlier Reformation. Although still carrying the name of their founder, these churches were now controlled by the state and, under the Nazi rule, had practically died spiritually.

Today, over half of the population of Krehwinkel has been saved under the full-gospel, Pentecostal, Church of God preaching of Brother Lauster. The village now possesses a beautiful Church of God that almost any pastor in the U. S. would be proud to have in his city. The church probably seats nearly 300 and is full and running over every Sunday.

But this is not all. There are about 14 other churches established in this American Zone of occupied Germany. Also, there are 6 missions; and the membership of both churches and missions is between 5 and 6 hundred, with 1,000 in attendance, and that is not counting the revivals, one being held in some German town continually, in a tent which Brother Lauster obtained through the Mission Board when he was in the States last year.

While we were in Germany, Brother Lauster went to his revival services every night, a distance of about 40 or 50 miles. While he would be doing

this, Brother Seyda would be off in another area holding his Bible School, preparing young people for gospel work, and two or more of the other workers would be in a meeting somewhere else—in a house, in a church, or in a mission. Sometimes, in Brother Lauster's revivals, there would be as many as 700. One night, in a town called Geislingen, the tent was not completely filled, but many people were standing on the outside. Some were heckling Brother Lauster; others threw things on and against the tent. The tent had been placed back about 100 feet from the street and the people were in a mass crowd all the way from the front of the tent almost to the street. Brother Lauster had been preaching loudly; then he lowered his voice, and those on the outside began to call to him to talk louder. Brother Lauster told them that there were seats inside, to come on in, that nothing would harm them; and many, many of them did. I thought it was a good example of wisdom in handling people, on the part of Brother Lauster. He understands people, and he knew that those people, even though heckling him, would not have been there had they not been somewhat interested in their souls. Some of the people stood around after the services were over; some said they had never seen or heard a group like that of Brother Lauster's.

So goes Brother Lauster's work in Germany—week in and week out, preaching and winning souls for Jesus. And from the information I was able to gather, the Church of God work in Germany is the most active, if not the only active, work in Germany, and probably most of Europe.

Brother Lauster said that he was very thankful the Americans were in control of that section of Germany. He said that because of this freedom he was able to do much more work, to preach more, and preach the gospel without the interference he had encountered under the Nazis. Both Brother Lauster and Walter, his son, were forced into the army during the war. Walter was sent to the Russian front, Brother Lauster to the western front, where he was captured by the

English. The Nazis made Sister Lauster work in the fields and the overwork in the hot weather caused her to collapse twice, resulting in a much weaker condition of health today than she normally would have had. However, during the war the church work was kept going through the efforts of Sister Lauster and letters of encouragement from Brother Lauster to the brethren and sisters. Sometimes Sister Lauster would have to pull down all the shades and pray with those present in silent prayer because of the continuous guard the Nazis had placed in Krehwinkel. Brother Lauster, after being captured, lost contact with his home. He did not know how the work was going; did not know whether Walter was still alive or not; did not know the condition of his family until he received a copy of the *Evangel* from the States with a story in it about an American soldier, Sergeant James Underwood, who had been able to contact Sister Lauster. Sergeant Underwood had been stationed at Stuttgart, in the Air Force; and, with some knowledge of the Lausters having been in that vicinity, he located Sister Lauster and found them in a poor condition. Sister Lauster later expressed deep appreciation for Sergeant Underwood's having brought both food and money in a time of such need. As soon as the soldier returned to the States he contacted the Mission Board who in turn had received word of the whereabouts of Brother Lauster. So the Board wrote Brother Lauster and sent him the copy of the *Evangel* with the story of it. Brother Lauster said that was one of the happiest times of his life—he cried, kissed the *Evangel*, and praised the Lord.

Since the war, Brother Lauster's work has increased by leaps and bounds. It reached the stage where one man could not handle it all, so Brother Seyda was sent there by the Mission Board to do some of the pastoral work and teach the young people, who are being saved all along, while Brother Lauster goes on with the evangelistic type of work. No one knows how long this freedom to preach in Germany will last, but, while it lasts, a great deal can be done toward getting a sound foothold in that country for Jesus' sake. Almost every dollar given can mean another soul for the kingdom of God in a direct or an indirect way now.

Although Brother Lauster has a

(Continued on page 15)

Editorials...

PRAYING THROUGH

"What do you mean by praying through?" is a question that some religionists seem to take great pride in sarcastically asking us. The same ministers also take delight in hurling from their pulpits or radio programs slurring invectives at those who in sincerity use the term, because they don't believe prayer procures anything. They do not ask in honest, sincere inquiry; therefore, the question, nine times out of ten, is for the purpose of belittling and expressing unbelief in such exercise. Of course, we have a ready answer and an answer that the Bible supports, and since we are instructed to "be ready always to give an answer to every man that asketh you for a reason of the hope that is in you with meekness and fear," we do it. The answer is, "We simply mean that we pray until we receive an answer from God whether it is *yes* or *no*."

Praying through means praying until you receive those things you need from God: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7. Praying through means praying effectually and fervently: "And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," James 5:15.

Praying through may mean praying a six-point prayer like Abraham: "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. Gen. 18:24-32.

Praying through may mean praying a seven-point prayer like Elijah: "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass

at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, unto Ahab, . . . get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain," 1 King 18:42-45.

Praying through may mean praying protractedly for twenty-one days like Daniel did: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia," Dan. 10:12, 13.

Praying through means praying and praying again, and moving on after each prayer "a little farther," like Jesus did: "And he went, a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me," Matt. 26:39-46.

Praying through means praying humbly and repentantly as did the publican sinner. Matt. 18:13, 14.

Praying through means praying like backslidden Simon Peter: "And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly," Matt. 26:75.

Praying through means praying humbly as did the Syrophenician woman for her daughter: "Behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt," Matt. 15:21-27.

Praying through means praying believing: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21:22.

Praying through means praying as the sinner Saul: "Lord, what wilt thou have me to do," Acts 9:6.

Praying through means praying until, like Cornelius, you are saved, sanctified, and baptized with the Holy Ghost, Acts 10.

Yes, all of this and more is what Church of God ministers and members mean by "praying through."

HOW MUCH LONGER WILL ALTARS BE FOUND IN CHURCHES?

Why do I ask such a question? Simply because there are but a few denominations that actually have altars in their churches despite the fact that most of them started out with them and maintained them for years. Not only were altars in the churches of practically all denominations, but they were known and used as places where people knelt in prayer and worshiped. Because of the custom of praying, repenting, and seeking God at the altar, it was given the name "the mourner's bench."

It was at the altar that Methodists, Baptists, Presbyterians, etc., prayed for and professed religious experiences. It was at the altar that marriages were performed; it was there that members were received into the church and babies were dedicated to God; and it was at the altar that the tithes and offerings were often received. But we are now a far cry from those days. Sure, I know that the Catholic churches have altars, but they never were used as the Protestants use altars. Cold, dead ceremony was all that was ever associated with the Catholic altar. But I'm talking about the altars in the churches where the "fire of the Lord fell." They are completely extinct in thousands of churches, and hundreds that still profess to have altars have relegated them to some obscure room called the prayer conference room, and many times, the penitent person has lost his conviction by the time he has found it. The next move was to leave the altar off of the blueprint altogether.

Then, first one and then another denomination discontinued its camp meetings; and, even now, when a big joint evangelistic campaign in some semblance of old camp-meeting days is conducted by them, it is seldom that I hear anything about people taking the "old sawdust trail down to the mourner's bench"—the old time altar. Yet, the altar is of such importance in man's true worship of God that it is inseparable to religious history from Abel to this very day. In fact, you couldn't think of Abel, Noah, Abraham, Jacob, Samuel, Elijah, and Zachariah without associating them with an altar. Then, when it comes to the altar in the church, there was not only an altar in the Tabernacle, church in the wilderness, but *there were two*, and when the Temple was erected there were *still two*—the brazen altar for actual transgressions, forgiveness of sins, and the golden altar in the holy place where the sacrifices for sanctification, were made. The altar was still in vogue in Christ's day, and He placed His approval upon it, as seen in this scripture, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," Matt. 5:23, 24. And it must be God's plan and will that the altar be kept in our churches, for soon after the Church is pictured we see an altar in heaven, and the "soul bodies" of martyrs at or beneath it in prayerful conversation with God: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held," Rev. 6:9.

But what is responsible for the altar being discarded? Is it a lack of conviction to cause sinners to seek salvation, or our efforts to win them to the Lord Jesus in the absence of sufficient conviction by having them come forward and shake the preacher's hand; asking that sinners show interest by standing; getting the sinners to raise their

hands, while seated, as a token of interest, then to make it less embarrassing, I suppose, have all the saints to bow their heads and close their eyes while the sinners show their profound interest in their lost souls by bravely raising their hands. We have to do something, that is true, and I, like you, do these things, but these efforts, void of conviction, are virtually useless, even if we do coax them to the altar.

Of course, the more modernistic and non-Pentecostal ministers have resorted to even more aristocratic methods of inducing the *sophisticated sinner to profess Christian faith*; yet I'm about convinced that we are travelling down the road after them in hot pursuit. You see, they have learned how to have mass conversions! How? Why, simple! Just have all who will, raise their hands that they believe Jesus died for their sins; take the count; say a prayer for them, and there's seven or eight hundred converts—*no altar used*. Now that's their evangelistic method. The modernistic, pastoral method, of course, is different. "We invite you to come forward and affiliate with this church, or take a membership card along with you, fill it out, and return it in person or by mail at your convenience." *No mourner's bench!* Then, too, there is the crusading for membership that has been going on in some denominations. In this house-to-house canvassing for membership, there is, generally, no altar or seeking salvation through repentance and confession of sins. It's just a matter of getting a membership card filled out. For proof, a man and his wife told a pastor and district superintendent that neither were saved, freely indulged in sin of their choice, and were not fit to be members of the church; but they were signed up as members just the same.

Why am I writing like this? Simply because I am alarmed and disturbed. When I sit and listen to our best evangelistic preachers and see so few, and sometimes not even one, go to the altar, I just wonder if we haven't spoiled the people, *though honest in it*, by our own simplified, modified, easy ways of trying to induce people to seek salvation. After all, *nothing can substitute conviction* that overwhelms the sinner with *judgment-day condemnation* and sends him down the aisle, knees trembling, heart aching, and tears flowing, to fall prostrate at the altar and cry and pray until the burden is lifted and he is made a new creature. Really, it seems that we have reached the place where *we had better stop playing church*, get down to business in our prayer life, and pray until we are anointed with the Holy Ghost to preach the full gospel with such love, power yet firmness, until the people will tremble before God and cry out, "Men and brethren, what shall we do?" *It can happen again, and when it does it will happen at the altar, and there will be a rebuilding of altars where the fire will fall until the Church kneels before the altar in heaven.*

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CHURCH OF GOD PUBLISHING HOUSE
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Oh, Praise the Lord

KARSCUISKO, Miss.—I praise the Lord for His wonderful healing power. He has healed in our home many times. I praise Him for healing my baby. I placed the *Evangel* on him and prayed and God healed his body. It's just like Jesus to come to His children when they are in trouble.—Mrs. J. W. Chaney.

SCALY, N. C.—I praise God for sparing my husband's life. He was very sick, and it looked as if there was no hope for him. We trusted God, and He wonderfully undertook.—Mrs. Enoch Jamison.

SPARTA, Tenn.—I praise the Lord for saving my soul and baptizing me with the Holy Ghost. I praise Him for His healing power. He has healed me many times.—Maud Cope.

ENTERPRISE, Ala.—I praise Jesus for victory through His precious blood. I thank God for healing me of a severe pain in my head.—Mrs. J. L. Rogers.

RICHMOND, Va.—I praise God for healing me of a pain in my side.—Mrs. V. E. Woodfin.

TALLADEGA, Ala.—I thank the Lord for salvation and His goodness and mercy to me. I praise Him for healing my body.—Mrs. Inez Osborn.

MAYO, Fla.—I praise God for His wonderful love to me and for the way He has blessed and healed in our home. I praise Him for saving, sanctifying, and filling me with the Holy Ghost and fire 28 years ago, and I am still in the way. I praise God for our good pastor, Brother L. B. Hammonds, and family and the blessing they have been to our church and community. I praise God for healing my side of a severe hurting.—Katie Hewitt.

WOODRUFF, S. C.—Our baby was born, the doctor said, with a mental sickness and might not ever be any better, and when Brother Jones came to Greer for healing services I carried her there for prayer, and God wondrously touched her body. She is so much better and is gaining weight rapidly. I praise God for all He has done. Pray that she will continue to get better and that we will ever trust Him and be more humble.—Mrs. L. R. Patterson.

WIMAUMA, Fla.—We thank and praise God for His great love and mercy to us, for the way He heard and answered prayer. Our son was carried to the hospital with a serious throat infection which went into his heart, causing it to enlarge, and also entered the blood stream. For three and one-half weeks the doctors and nurses gave no encouragement at all, but the dear saints of God were praying all over Florida. God did hear and answer prayer. The nurses said he was just raised from the dead and they knew it was God. He stayed in the hospital six and one-half weeks, but is home now, improving greatly. We do praise God for this, and we thank each one for your many prayers.—Rev. and Mrs. Kyle Bryan.

SPRING HOPE, N. C.—I praise the Lord for saving, sanctifying, and baptizing me with the Holy Ghost. I really praise and thank Him for His goodness to me and my family. I praise God for healing me of a sore throat and healing my baby's head.—Mrs. Goy Patterson.

BRISTOL, Fla.—I thank God for healing me of stomach trouble. I was gloriously healed when Brother N. I. Stuart and Brother Floyd D. Cary prayed for me.—Mrs. Jessie Phillips.

TACCOA, Ga.—I praise the Lord for saving, sanctifying, and giving me the Holy Ghost. I have lived for Him eight years and am still living for Him. I praise Him for our pastor and wife and family. Most of all I praise Him for a man of God who has the gift of healing. I had suffered with hay fever for eight years. One night I was suffering and in bed. I had lost work on account of this fever. Brother Robinson and some of the church members came in. He laid his hand

on me and rebuked the disease in the name of Jesus. God healed me instantly and I went to work the next day. I do praise Him for healing me. He also healed my daughter of an attack of appendicitis through the prayers of Rev. J. B. Robinson, our pastor. Our church is growing and progressing in a big way. Pray for me to stand true until Jesus comes.—Minnie Deal.

ROCK HILL, S. C.—I thank the Lord for answering prayer and for healing my body. Pray for me that I will do whatever the Lord would have me to do.—Stella Burris.

ALMA, Ga.—I praise God for healing my body. I love the Lord and want to serve Him above everything else.—Mrs. Jack Carter.

HARRISON, Ark.—I have been reading the *Evangel*, and I want you to know how much I have enjoyed it. It really has helped me. Most of all I like the testimonies on healing. I know the Lord can heal and will if we have the faith, and that is where I fall short. I said if the Lord would touch my body I would write about it, and He has. I truly thank Him. Pray me that I will have faith to trust Him. Pray for my husband, as he is not saved. Pray for my mother; her body needs healing.—Mrs. Beulah Magness.

PORTUS GAP, Ala.—I truly praise God for His many blessings toward me and my family. I thank Him for healing me. He is a wonderful Saviour.—Mrs. W. D. Owings.

ROCK HILL, S. C.—I praise the Lord for His many blessings and for His wonderful healing power. I do know and believe that the Lord can and will heal us when we plant our faith in Him. I have unsaved loved ones and I want the Lord to save them.—Mrs. Nellie Sexton.

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Extra!

State Activities



Here is the picture of the Church of God at Landis, N. C. Rev. S. A. Luke came here Sept. 15, 1948. He started a tent revival which lasted 4 weeks. At the closing of the revival the church was organized with 47 members. The building has been valued at \$35,000, but by free labor of the pastor, members, and friends of the church it was built at the cost of \$25,000. We now owe only \$4,000 on the church, for which we give God all the praise. The church consists of 7 Sunday School rooms, a small auditorium, and 2 rest rooms downstairs; upstairs we have a beautiful auditorium and a baptistry, a preacher's study and a nursery. We have also installed a furnace for hot and cold air, costing about \$2,000.

We now have a 7-room parsonage with a basement for the Ladies' Will-Workers' kitchen well under way, which we hope will be finished soon. The parsonage is to be built of brick and stone to match the church.

About six weeks ago Rev. S. C. Chambers came here and conducted a 4 weeks' revival which was a great success. Thirty-three received the Holy Ghost, and among this number was one who had sought the Holy Ghost for 20 years. Many were saved. We now have a membership of 128.

God has certainly blessed the church with a good pastor, Rev. S. A. Luke. We are hoping Brother and Sister Luke and their family can remain with us to see the church here become one of the largest in North Carolina. The Lord has done great things for us whereof we are glad.—Maudine Flowers.

LOUISIANA'S SPIRITUAL PROGRESS

The reports for November have been very satisfactory, 50 ministers reporting 362 sermons preached, 1384 pastoral visits, with 57 conversions, 24 sanctified, 33 baptized with the Holy Ghost, 3 baptized in water, 30 added to the Church.

Eight Highest in Tithes

New Orleans	West Monroe
Shepherds Fold	Monroe
Covington	Forest
Baton Rouge	Bogalusa

Eight Highest in Sermons

A. C. McKaig	32
Elbert Jones	29
Roy D. Hardy	20
R. H. Swain	18
E. R. Bell	18
Edward Wood	16
C. W. Kendall	15

C. E. Swenson 14

Highest in Pastoral Visits

C. E. Swenson	107
T. V. Taylor	75
J. P. Nolan	72
Roy L. Gay	72
R. A. Muller	69
E. R. Bell	62
Joseph Daniel	60
E. T. Cooper	60

LOUISIANA L. W. W. B.

As president of the L. W. W. B. in Louisiana, I can proudly boast of the work our ladies have been doing to further the work in our churches. We have faithful workers in our L. W. W. B. and they seem interested in keeping something going in their Band.

Some of our ladies have cake sales, chicken suppers, fried-ple sales, quilting meetings, and various other things to raise funds. From these funds several churches have purchased furniture for their parsonages, while others have bought suits for their pastor.

I'd like to mention our five high in amounts raised for this month. They are as follows:

Dunn	\$130.00
Dartigo	110.30
Jena	100.00
Baton Rouge	77.36
Covington	71.71

I sincerely appreciate the efforts of our ladies to put over the work in our churches. Keep up the good work, ladies!—Mrs. T. M. McClendon, President.



Mrs. T. M. McClendon

ARE CHRISTIANS TO

By **CLIFFORD M. JINKERSON**, Pastor at Columbia, S. C.

Preached Over Station WCOS, Columbia, S. C.

Four of us were discussing some of the teachings of holiness—a so-called fundamentalist Baptist minister, two undertakers, and I. As we talked together the Baptist minister interjected the following statement, which set me to thinking and later to this writing. Said he, "That is the trouble with you Church of God people, you think you are Christ." Scriptures began pouring through my mind, and I gave an immediate answer, saying, "No, we are not 'the Son of God,' but we are 'sons of God,'" (John 1:12). Also, "For in him we live, and move, and have our being..." (Acts 17:28). Again, "...greater is he that is in you, than he that is in the world" (1 John 4:4). With many other scriptures I exhorted this minister to a greater and better life for Christians in Christ.

Now let us search the scriptures and see just what we are in Christ, and just how much we should be like unto Him.

Christ Is the Vine and Christians Are the Branches

"I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit..." (John 15:5). Thus, you see our life in Christ is nurtured by His very nature. "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature..." (2 Peter 1:4). When we bear wounds and are driven to despair by trials and afflictions, He is "touched with the feeling of our infirmities" (Heb. 4:15). It is His nature to heal each wound, as much so as the vine heals the bruised branches of a tree. He feels as we feel. To persecute us is to persecute Him. "Saul, Saul, why persecutest thou me" is still His attitude.

We are fruitful branches because of the fruitful Vine. "...Ye shall neither be barren nor unfruitful..." (1 Peter 1:8). We have Christ's nature, life, love, joy, peace, mind, and faith all in and flowing through us as the sap

flows through the vine into the branches. It is from these fruitful branches the world is searching for delicious fruits of God's righteousness. If we bear not, we shall be burned.

Christians Have Christ's Joy

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Jesus makes known to His disciples that they are to have His joy in them. No longer are His people brokenhearted. "...He hath sent me (Jesus) to heal the brokenhearted..." (Luke 4:18). The heart-wounds of man did the Great Physician "bind up" (Isa. 61:1). "He hath borne our griefs, and carried our sorrows..." (Isa. 53:4). In Christ we have an ever-abiding Comforter—"I will not leave you comfortless: I will come to you" (John 14:18). When we find His will we find His joy. "That they might have my joy fulfilled in themselves" (John 17:13). The cup overflowing evidences His abundant supply. The Psalmist knew what trusting faith would do to the soul. "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee" (Psa. 5:11).

Christ and Christians have a joy the world cannot take away. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22). Amid fiery trials and divers temptations, with backs beaten raw, feet fast in stocks, cast into the inner prison—a place of foulness plus midnight darkness, Paul and Silas began singing praises unto God. Joy was there, "in them," for it remains with Christians.

Today, when men's hearts are failing because of fear, with the thick darkness of world plagues being felt, death and starvation claiming the human race as their own, and unbelief taking full possession of the mind of man, the world needs to listen again to the voice which spoke out of midnight

darkness: "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). "Glory to God in the highest, and on earth peace, good will, toward men." (Luke 2:14). Christians and Christ have the same joy.

Christians Are Christ-minded

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). We need the Christ-mind to enable us to think Christian thoughts and to talk Christian talk. The "former conversation" is gone. "...put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind" (Eph. 4:22, 23). Christians think right, as well as live right, and cannot live right unless they think right. Evil imaginations are cast out and our minds are brought into subjection and obedience to Christ. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

If your mind is thinking evil thoughts, imagining evil imaginations, filled with vile and filthy conceptions, always pointing toward the gutter, lustful, out of harmony with a Christian experience, disloyal to the teachings of God's Word, failing to measure to the standard of the life of Christ, you, my friend, need a "renewing in the spirit of your mind." I prescribe the secret chamber of prayer not less than one hour a day, with full obedience to the last four words of Matt. 9:15 for seven full days. When you emerge from the chamber, I prophesy, your face will be shining. You can then say with Paul, "...we have the mind of Christ" (1 Cor. 2:16).

Christians Are Righteous Even Christ Is Righteous

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John 2:29).

Man's effort to cloth himself has been pathetic since that day God found him wandering naked and hid-

TO BE LIKE CHRIST?

ing among the trees of the garden. He has resorted to a million and one ideas of religious reform and culture to regain righteousness, which he unrobed himself of, but all is found vain and comes short of the glory of God. "...all our righteousness are as filthy rags..." (Isa. 64:6). "...except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). We must not compare our righteousness with their righteousness but with His righteousness. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness..." (1 Cor. 1:30).

As sure as Jesus Christ has been declared righteous by the supreme court of the universe, Christians have been declared righteous. If Christ is righteous, Christians are righteous. As He was made righteous when He put sin away, you were made righteous in Him. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God." And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

A lady said to me the other day, "There is not a saint upon this earth." The apostle Paul, in addressing his letter to the church at Ephesus, wrote, "To the saints which are at Ephesus." A saint is nothing more than a righteous person, faithful in Christ Jesus. All Christians are saints. You need not scrub floors forty years to become a saint; only believe and live a righteous life. "As he is, so are we in this world" (1 John 4:17).

Christians in Christ Are More Than Conquerors

We can tell Satan to flee and he must go. "...resist the devil, and he will flee from you" (James 4:7). We conquer sickness, diseases, and demons just like He did (Matt. 10:7, 8; Luke 10:1, 9, 17). "In my name shall they cast out devils; they shall speak with new tongues... they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). We are risen with him (Col. 3:3). Of His fulness have all we received (John 1:16). We have more than life; we have the abundant life in Christ. "...I am come that they

might have life, and that they might have it more abundantly." (John 10:10). The "life" spoken of here is intended to be "made manifest in our mortal flesh" (2 Cor. 4:11).

Christians Are Heirs of God and Joint-heirs with Christ

"We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ..." (Rom. 8:16, 17). Christians are God's children and are to share with Christ in the riches of the kingdom. "Seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:31, 32). "For the kingdom of God is... righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Since we are now in the family, let us take our rightful place along with the Son. "...Ye have not, because ye ask not" (James 4:2). We no longer have to beg or fret; we just simply ask and receive freely. It is the Father's good pleasure to give to His children.

As Christ Is So Are Christians in This World. 1 John 4:17

"As he is, so are we in this world" (1 John 4:17). Christ is the Christians strength (Phil. 4:13). Christians are to be pure, even as Christ is pure (1 John 3:3). They are to be holy as He is holy. "Be ye holy; for I am holy" (1 Peter 1:16). Christian perfection is in Christ. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Christians shine as lights because Christ was a light. "I am the light of the world" (John 9:5). "Ye are the light of the world" (Matt. 5:14). Christ is the Christian's guide, and we are to follow in His steps. "Leaving us an example, that ye should follow his steps" (1 Peter 2:21). The word "Christian" means "Christ-like."

Christ supplies the Christian's needs. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Christians are to supply the need of others. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Man's natural body was like His. "Let us make man in our image, after our likeness..." (Gen. 1:26). That body became vile and lost its "likeness," and it must be changed. "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). We have to be willing to be recreated.

Christ, while here on earth, "did no sin, neither was guile found in his mouth" (1 Peter 2:22). But He took our sin, and bore our sin, which set us free from sin, so we could be free from sin like He was free (1 Peter 2:24). Christians are to "go, and sin no more" (John 8:11). "The blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7).

Christians are to walk as Christ walked. "He that saith he abideth in him ought himself also to walk, even as he walked" (1 John 2:6). Christ's ministry was made up of healing sick and suffering humanity. He commissioned all "believers" to do the same (Matt. 16:15-18). Christ was not of this world. Christians are not of this world. "...They are not of the world, even as I am not of the world" (John 17:14).

Christ forgave sins. Christians are to forgive one another. "Even as Christ forgave you, so also do ye" (Col. 3:13).

Christ overcame the world. "I have overcome the world" (John 16:33). Christians have overcome the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Dear reader, I should like for you to answer that question. Are Christians to be like Christ? If so, let us go and do as He did; live as He lived—a victorious life!

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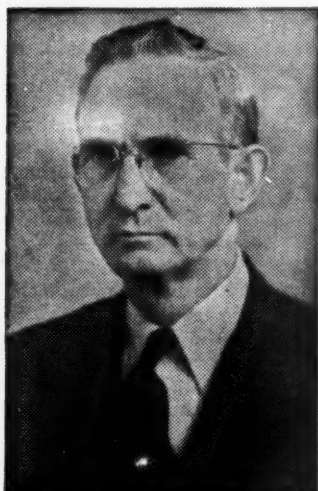
The Work of the Blood of Christ

By J. L. GOINS

1. THE PURPOSE OF CHRIST'S DEATH

a. 1 Cor. 15:2, 3, "By which also ye are saved, if ye keep in memory WHAT I PREACHED UNTO YOU, unless ye have believed IN VAIN. For I delivered unto you first of all that which I ALSO RECEIVED, HOW THAT CHRIST DIED FOR OUR SINS according to the scriptures."

b. 1 Tim. 1:15, "This is a faithful saying, and worthy of all acceptance,



J. L. GOINS, Pastor at Eighth Avenue, Knoxville, Tenn.

that Christ Jesus came into the world to save SINNERS: of whom I am chief."

c. Luke 5:32, "I came not to call the RIGHTEOUS, but SINNERS to repentance."

d. Rom. 5:6-8, "For when we were yet without strength, in due time CHRIST DIED for the UNGODLY. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet SINNERS, Christ died for US."

2. THROUGH THE BLOOD WE HAVE SALVATION AND SAFETY

a. Exodus 12:13, "When I see the BLOOD I will pass over you." This was the BLOOD of the lamb, the

Jewish Passover. Here the BLOOD SAVED them. And it is BLOOD that saved US.

b. 1 Cor. 5:7, "For even Christ our Passover is sacrificed for US." Christ gave HIS LIFE. The BLOOD is LIFE. No BLOOD, no LIFE.

c. Lev. 17:11, "For the LIFE of the flesh is in the BLOOD, and I have given it to you upon the altar to make an ATONEMENT for your SOULS, for it is the BLOOD that maketh an ATONEMENT for the SOUL." The law demanded DEATH. Christ gave Himself. Gal. 1:4, "Who gave Himself for our SINS, that he might deliver us from this present EVIL WORLD."

d. Titus 2:14, "Who gave Himself for us, that He might redeem us from all INIQUITY."

e. Heb. 9:13, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean SANCTIFIETH to the PURIFYING of the flesh: how much more shall the BLOOD of CHRIST, who through the eternal Spirit offered himself without spot to God, PURGE YOUR CONSCIENCE from DEAD WORKS to serve the living GOD."

3. THROUGH THE BLOOD WE HAVE REDEMPTION

a. Rom. 3:24, "Being justified freely by his grace through the REDEMPTION that is in Christ Jesus."

b. Eph. 1:7, "In whom we have REDEMPTION through his BLOOD, the FORGIVENESS of SINS, according to the riches of his grace."

c. Col. 1:14, "In whom we have REDEMPTION through his BLOOD, even the FORGIVENESS of SINS."

d. 1 Pet. 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the PRECIOUS BLOOD of Christ, as of a Lamb without blemish and without spot."

e. Rev. 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast REDEEMED us to God BY THY BLOOD out of every kindred, and tongue, and

people, and nation."

f. Heb. 9:12, "Neither by the blood of goats and calves, but by HIS OWN BLOOD he entered in once into the holy place, having obtained ETERNAL REDEMPTION for us."

g. 1 John 1:9, "If we confess our SINS, he is faithful and just to FORGIVE us our SINS, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS."

4. THROUGH THE BLOOD WE HAVE FORGIVENESS OF SINS

a. Heb. 9:22, "And almost all things are by the law purged WITH BLOOD; and without the SHEDDING of BLOOD is no REMISSION."

b. Mat. 26:28, "For this is my BLOOD of the new testament, which is shed for many for the REMISSION OF SINS."

c. Rom. 3:25, "Whom God hath set forth to be a propitiation through faith in his BLOOD, to declare his righteousness for the REMISSION OF SINS THAT are past, through the forbearance of God."

d. Eph. 1:7, "In whom we have redemption THROUGH HIS BLOOD, THE FORGIVENESS OF SINS according to the riches of his grace."

e. Col. 1:14, "In whom we have REDEMPTION through his BLOOD, even the FORGIVENESS of SINS."

f. Rev. 1:5, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD."

5. THROUGH THE BLOOD WE ARE JUSTIFIED

a. Rom. 5:9, "Much more then, being now justified by his BLOOD, we shall be saved from wrath through him."

b. Rom. 3:25, 26, "Whom God hath set forth to be a propitiation through faith in HIS BLOOD, to declare his righteousness FOR THE REMISSION OF SINS that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that

(Continued on page 15)

Old-fashioned Revivals

REVIVAL AT CINCINNATI, OHIO

A revival conducted in the Church of God at Twelfth and Elm Streets, Cincinnati, Ohio, by Al Edenfield, assisted by his wife, under the auspices of Luther Turner, pastor, which began about the middle of November, closed for one week, from December 25-31. The revival was resumed January 1, to go on indefinitely.

Over 80 received the Baptism, 66 were saved, and 36 were added to the church. Tithes for December were \$1,743.96, an all-time record. Floor offerings were \$2,485.03. This has been the greatest revival in the history of the Cincinnati church.—E. C. Clark, State Overseer.

LONG DISTANCE

Rev. Paul Stover, pastor at Rome, Ga., called to share his joy with me over the special way God is blessing there, and I relay it to you.

"The church is realizing a great revival in its regular services. Sunday night, January 1, 9 were saved, 8 sanctified, 6 filled with the Holy Ghost, and a number definitely healed. We have raised our \$1,000 state budget, bought \$1,000 worth of new furniture for the parsonage, and paid the \$1,030 indebtedness on the parsonage. Are we happy? We can't tell how happy and thankful to the Lord and these good people we are."

LAVONIA, Ga.—I thank God for the way He has been blessing in my revivals. Since our camp meeting, which was held in August, I have conducted 4 revivals. The places were as follows: Grant Park, Atlanta Ga; Gainesville, Ga.; Carrollton, Ga.; and Demorest, Ga. In these 4 revival campaigns God blessed in a mighty way and saved 50 souls, sanctified 20, and baptized 18 with the Holy Ghost; also, several people received healing for their bodies. Your prayers will be appreciated. God receives all the honor and praise for the above record. I am available for calls in the evangelistic work.—Walter C. Mauldin, Lavonia, Ga.

LEACHVILLE, Ark.—We praise God for the mighty way He has been blessing us the past four weeks. Truly

we can say with Joel, "In the last days, saith God, I will pour out of my spirit" I feel I speak the sentiment of all the people when I say we never saw it on this fashion before. The mighty power of God was so real; miracles and wonders were done, people with cancer, T. B., ulcerated stomach, and many other diseases, as well as blindness and deafness, were healed. There were 82 saved, 35 sanctified and baptized with the Holy Ghost, 55 baptized in water, and around 40 added to the church. We certainly appreciate the faithfulness of our good evangelist, Rev. La Vern Holt, of McCrory, Ark.

CUMBERLAND, Ky.—One of the greatest youth revivals the Church of God has ever known here was during October. Services were held in the United Mine Workers' Local Union Hall between Cumberland and Lynch, and every night Christians' hearts were thrilled and sinners' hearts convicted by messages by Bro. Stanley Rippetoe, a real man of God. The crowds reached 500, and, out of audiences like this, 15 were saved, 4 sanctified, and 8 filled with the Holy Ghost in the old time way. The pastor of the Church of God in Cumberland, Brother J. T. Pitts, and Brother James Youngblood, the Lynch pastor, along with the members of both churches, really combined their efforts and much good was accomplished. The Totz church was greatly blessed, and others responded willingly to call for aid in winning lost souls.

The series of services is history now, but the righteous seed sown by Brother Rippetoe will bring forth many fold and the sweet, Christlike spirit will continue to be in our midst.—Mrs. Carlos Gilbert.

TRIBBEY, Ky.—We have just closed a 2 weeks' revival here with Brother Levi Henson as the evangelist. Brother J. W. Allen delivered 3 of the sermons and Brother Ellis Allen preached a wonderful sermon on "The Voices." There were 14 saved, 11 sanctified, 10 filled with the Holy Ghost, 11 baptized in water, 7 added to the church, and about 14 healed. Pray for God to continually bless us.—W. E. Allen, Clerk.

SAVANNAH BRANCH, La.—We wish to report a real revival here, conducted by Edward Wood, of Ft. Myers, Fla. He is a fine young man and did some of the best preaching I have ever heard. There were 3 saved and sanctified, 2 filled with the Holy Ghost, and 3 added to the church. We have some of the best people I ever worked with in the Savannah Branch Church of God.—E. R. Bell, Pastor.

APOPKA, Fla.—On Sunday night, October 16, we closed a 3 weeks' revival, with our pastor, Rev. R. L. Sifford, doing the preaching. The revival proved to be a blessing to the church. Many of the members felt a great spiritual awakening. There were 10 saved, 8 sanctified, 8 baptized with the Holy Ghost, 9 baptized in water, and 6 added to the church. Brother Sifford is filled with the Spirit and power of God. He has been with us only about one month, and we have a radio program over Station WORZ, Orlando, Saturday morning from 6:30 to 7. Interest is increasing in every department of the church. On October 10 we had an old time, Holy Ghost youth rally under the direction of our district youth director, Rev. Joe Woodward. The presence and power of God was felt from the beginning and throughout the meeting. Brother Willis, our state youth director, was speaker for the evening. Sister Lewis gave flannelboard talks to a large number of children. Pray for our church.—Mrs. L. H. Granger.

OLNEY, Ill.—Sunday, October 30, was the closing night of a 4 weeks' revival. God surely did pour out His blessings upon His people. Sister Barbara King, wife of our good pastor, Brother George King, was the evangelist, and those wonderful words of life she brought to the congregation night after night were certainly food for our souls, as she preached every sermon under the anointing of the Holy Ghost. There were 11 saved, 5 sanctified, 2 baptized with the Holy Ghost, and 3 added to the church. The saints were revived. We could feel the Spirit working in every service, and the afternoon prayer meetings were an inspiration to everyone who attended them. There is nothing but praise from the people for Brother and Sister King, and we feel that they are really on fire for God.—Mrs. Dora Smith, Clerk.

TELEGRAM

Great revival at Newport News, Va., Church of God, with Evangelist Bessie Puckett. Fourteen received the baptism of the Holy Ghost the first week. Great crowds attending. We are expecting even greater things as the meeting goes on.—C. J. (Cal) Hester, Pastor.

GRAYSVILLE, Tenn.—We have just closed a three weeks' youth revival with Sister C. H. Shaw as evangelist. This was the best revival since we have been here, also the best attendance and the best interest shown. There were 8 saved, 9 sanctified, 13 baptized with the Holy Ghost, and we are hoping to have some additions to the church. I can recommend Sister Shaw as being a good evangelist.—J. W. Riggs, Pastor.

LONG DISTANCE

Hemphill Avenue, Atlanta, Ga., Church is reported by the pastor, U. D. Tidwell, to be realizing gracious success. In a conversation over the phone with the General Overseer the night of January 8, the following good report was gleaned: In the morning service an offering of \$3,000 was raised on the church indebtedness, and in the night service 11 were saved, and 1 received the baptism of the Holy Ghost. It is only natural that success like this is making Brother Tidwell a very happy pastor.

GRAND LEDGE, Mich.—We have just closed a revival here with Brother and Sister C. Zimmerman as the evangelist. They are good, consecrated people. There were 6 saved, 2 sanctified, 2 filled with the Holy Ghost, 6 added to the church, and more to come in. The Lord is still blessing. Brother and Sister Zimmerman are people that fast and pray much. Pray for us here.—J. A. Biskner.

DUNFORDTOWN, Va.—We have just closed a wonderful 2 weeks' revival with Rev. Robert Hart, of Kanapolis, N. C., doing the preaching. Brother Hart is a Spirit-filled speaker, and a wonderful youth worker. This was the greatest 2 weeks in the history of the Dunfordtown Church of God. Someone was blessed with a definite experience every night. During the 2 weeks 36 were saved 23 sanctified, 18 filled with the Holy Ghost, 19 baptized in water, and 20

added to the church. I feel that Brother Hart will be a great blessing to any church that can secure his services.—Jimmy Sizemore, Reporter.

COMBS, Ky.—We have just closed one of the best revivals ever held here. Sister Catherine Saylor was the evangelist. There were 41 saved, 28 sanctified, 16 baptized with the Holy Ghost, 11 baptized in water, and 12 added to the church. We had some great healing services and one person was healed of T. B. of the bone. The church is on fire for God.—Rev. Alex Smith, Pastor.

RUSSELL SPRINGS, Ky.—We praise the Lord for the revival just closed here. He blessed in a wonderful way. There were 28 saved, 19 sanctified, 6 baptized with the Holy Ghost, 15 baptized in water, and 20 added to the church. There were also many wonderful healings. The town was greatly stirred and the church blessed. The evangelists were Brother and Sister Fletcher. Rev. Bee Day is our pastor.—Ethel Day, Reporter.

Life has but two ends and one of those has been used; better take care of the other one.

Our Boys and Girls . . .

CHURCH OF GOD ORPHANAGE
WILLIAM F. DYCH, Superintendent Sevierville, Tennessee

For several weeks, anticipation for Christmas had been increasing. Every child had "perked up" and was anxiously waiting the time for gift distribution. For sometime, preparation had been made and plans laid for one of the biggest holiday seasons we had ever had.

Many of the children worked untiringly to help decorate and prepare for the event that means so much in every child's life. A large lighted tree had been placed on the veranda of the Administration Building. It was beautiful, and many who drove by on Park Road made favorable comments about it.

Friday evening before Christmas, the Lions Civic Club, V. F. W., and the American Legion of Sevierville had a Christmas party for the children, after which they gave all the children a nice Christmas treat.

About six o'clock Saturday evening, the time for which every child had been anxiously awaiting, finally arrived. For the first time in many, many years, WE had our Christmas together. It was an appealing scene, especially brothers and sisters enjoying our Christmas festivities together. Under a large, well-lighted tree, it was estimated we had well over one thousand gifts. It was certainly a large pile of all kinds of toys, dolls, clothing, and various other gifts, which made our children's eyes almost bulge.

In an air of excitement and appreciation, the gifts were distributed.

The expressions of joy and happiness were almost indescribable. Expressions like: "I'm so happy"; "I got just what I wanted"; "Look at what I got," etc. filled the room.

It was the consensus of everyone present that our children had the best Christmas in the entire history of the Orphanage.

Before concluding this article, we believe you would be interested to know we had a glorious service last Sunday night. A number received a spiritual renewing, two were saved, and one sanctified. The children were praying all over the auditorium. EVERYONE HERE SAYS FROM HIS HEART, "THANK YOU," FOR THE GOOD CHRISTMAS YOU HELPED GIVE THEM.

P. S. The Orphanage is in need of a music teacher and would appreciate anyone who is interested making application for the job, giving information about their experience, with recommendation. Write Wm. F. Dych, Superintendent, Church of God Orphanage, Sevierville, Tenn.

FOUR-MINUTE TALKS FOR SUPERINTENDENTS

By K. L. Webb

Fifty-two four-minute talks, each one snappy and inspiring, to add interest and variety to the Bible-school program. These talks touch the commonplace things and homely activities of everyday living in which the great truths of God are found. Price, \$1.25.

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THE CHURCH OF GOD EVANGEL



Some Things to Think About

20TH ANNUAL BIBLE MASTERY CAMPAIGN

SEATTLE, Wash.—The Gospel of John is the book selected for Bible Mastery Month in October next, according to Rev. C. J. Boppell, chairman of the observance.

This is the twentieth year of the campaign. Interest continues to intensify and to widen. Last year there was response from forty-two states, five Canadian provinces, six foreign lands, as far as New Zealand, and over twenty denominations.

THE CHRISTIAN SCHOOL CAUSE ON THE MARCH

The private (Christian) school—including all non-public schools—is making rapid strides forward these days. The relative growth of the private and public schools—as revealed by U. S. Government statistics—can be stated as follows: Of every 100 school-going children in 1920, 7 went to private schools and 93 went to public schools. Twenty-five years later (in 1945) 10 went to the private school and 90 went to the public school. During the last 3 years the private schools have increased to such an extent that now 13 go to the private school, whereas 87 go to the public school. In other words, all the Christian schools of this country, with their 3,000,000 pupils, have gained over the public school as much in the last 3 years as they did a quarter of a century just prior to these 3 years.

INTER - CHURCH Estimate 76,000,000 Church Members in United States

NEW YORK—The 1949 issue of the Yearbook of American Churches, "the only regularly published reference volume giving up-to-date information on every religious denomination in the United States and Canada," has announced latest figures from all sources indicating that the total church membership in this country is about 76,000,000. In round numbers, there are 45,000,000 Protestants, belonging to more than 250 separate and independent Church bodies; 25,000,000 Roman Catholics; 5,000,000 Jews, and 1,000,000 Eastern Orthodox.

THE INTERNATIONAL COVENANT OF HUMAN RIGHTS

On Nov. 8, 1949, the State Department's National Conference on International Human Rights was conducted in Washington, D. C. Over 100 national bodies were represented at that meeting, which included representatives from 42 religious organizations of 20 denominations, 27 service, 17 political, 12 professional, 13 educational, 6 labor and 6 business, and

2 charitable organizations.

The meeting had been called to determine the attitude of various groups on the proposed International Covenant of Human Rights. You will remember that on Dec. 10, 1948, the United Nations Assembly approved the Universal Declaration of Human Rights which contained a document of 30 articles dealing with 4 types of rights considered essential to all men; namely, political, civil, social, and economic. At that time the Declaration was in no way binding upon the nations approving it, but efforts were put forth immediately to make it binding. The Commission on Human Rights realized that the social and economic rights were too radical to push through our Congress, and in order to speed it up the Commission extracted from the Declaration those rights which were merely civil and political in nature and worked them into a covenant. This covenant is to come before the United Nations Assembly in the near future. If it is passed there and by our Congress, it will, of course, constitute a supreme law, superseding our Constitution, because it will be international.

Following the speech delivered by Mrs. Franklin Delano Roosevelt, delegate to the United Nations, and one of the framers of the Declaration of Human Rights; and after the group study work had been completed and the convention had been reassembled, Dr. Stephen S. Paine, President of the National Association of Evangelicals, gave the following profound statement, which I am sure you would like to read:

"From what has been said here thus far, one would perhaps get the impression that the group is unanimous in its support of that part of the Declaration of Human Rights which deals with the social and economic rights of man, and that the group is unanimous also in feeling that these should be included in the International Covenant from which they are thus far omitted. I should like to get into the record the fact that, knowing the constituency of the National Association of Evangelicals as I do, I feel confident in saying that they would not at all concur in this feeling concerning the statement of social and economic rights.

"Our objection would strike at the underlying assumption of this entire Declaration of Human Rights. It begins with the assertion that man has a certain 'inherent dignity and inalienable rights.' We believe this is an erroneous point of beginning.

"The founders of our nation started, not with certain rights inherent in man, but described man's rights as given by God, saying that man is endowed by the Creator with certain inalienable rights.

"We realize, of course, that the authors of the Covenant and the Declaration had to consider their constituency of widely varying shades of belief; but, nevertheless, the basic assumption in their Declaration is definitely different from that part of our founding fathers.

"Our forefathers went on from man's divinely given rights to the premise that governments get their rights from the people, from the consent of the governed.

"The Universal Declaration goes on from its start and sets forth a situation where the individual apparently owes his rights to the grant of the Government. For example, twice in the Declaration, namely in Article 14, part 2, and in Article 29, part 3, the rights outlined are not enforceable if and when they run counter to the policy of the United Nations. In this way the Declaration sets the United Nations above the rights of the individual and implies that these rights originate with the UN and are maintained by its surveillance. Our constituency of evangelical church people would, I am sure, deem this an inversion of the correct viewpoint—the one held by the early leaders of our nation.

"Now, the declared social and economic rights as outlined simply go on and reinforce the picture of government as the big father upon whom the individual is dependent. Consider Article 22, where the individual is seen as dependent on the state for 'social security' and for 'the economic, social, and cultural rights indispensable for his dignity.' Or scan Article 23 in which man looks to the state for 'the right to work' and for 'just and favorable conditions of work and for protection from unemployment.'

"Incidentally, in this same article, part 4, we read, 'Everyone has the right to form and to join trade unions for the protection of his interests.' But, by implication, this means forced unionization, for nothing is said of an individual's right to stay out of a union, if he desires. Hence, part 4 is an implied abridgement of part 1, which says, 'Everyone has the right to work.'

"Again in Article 25 the state is seen as guaranteeing the right to an adequate standard of living: 'including food, clothing, housing, medical care, and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, etc.' I feel sure I can rightly report the constituency of the National Association of Evangelicals as feeling that this sort of thing is socialistic, that it leads in the direction of statism, and that our members would be opposed to having our country adopt any covenant which would attempt to enforce these principles."

"Article 14, part 2: 'This right may not be invoked in the case of persecutions genuinely arising from... acts contrary to the purposes and principles of the United Nations.'

Article 29, part 3: 'These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United States.'

Condensed from U.E.A.

HEBREW SAGE'S LONG-LOST STATEMENT ON CHRIST LOCATED

By New York Times News Service.

NEW HAVEN, Conn.—A long-lost statement on Jesus Christ by Maimonides, leading Hebrew sage of the Middle Ages, has been found recently and appears in a volume just published by the Yale University Press.

The discovery was made by the Rev. Dr. Abraham H. Hershman, Hebrew scholar of Detroit, in the course of his examination of early manuscripts and rare copies of the code of Maimonides. Dr. Hershman was engaged in making the first translation from the Hebrew of Book 14 of the code known as the "Book of Judges" for the Yale Judaica series.

In the long-missing statement Maimonides holds that Jesus was not the Messiah because "He did not meet with full success and was slain."

2,500 CHURCHES JOIN IN LORD'S ACRE MOVEMENT

CANTON, N. C.—(RNS)—Members of 2,500 western North Carolina rural churches are taking active part in the Lord's acre movement, James G. K. McClure, president of the North Carolina Farmers Federation, reported here.

He gave this figure in a speech at the annual Federation picnic for Haywood County farmers.

McClure explained that under the Lord's Acre movement, a farmer pledges the proceeds from an acre of crops to a church, or a farm youngster contributes the income from raising pigs or other livestock to the church.

"The principles of freedom and liberty," the farm leader told his audience, "came out of the rural church."

MASS SHOOTINGS BY BERSERK KILLERS SEEN POSING 'PATTERN' THREAT

DETROIT, (U.P.)—Dr. Wilson McTeer, Wayne University, associate professor of psychology, said a deadly "chain reaction" might follow the shooting spree of Howard Unruh, the Camden, N. J., killer, and Joseph Runyon, 57-year-old Waterford, Mich., farmer who shot down nine persons Monday.

"Now the Runyon case is spread across the country," he said, "and a social pattern emerges."

"If these things occur in quick succession—like flying saucers and war scares and sit-down strikes—people with mental conflict will be tempted to think that such an outlet would end worries."

"When a person is beset with troubles which he feels he simply just cannot stand, he wants a way out. For some it is suicide; for others it can mean a split personality, or perhaps amnesia."

McTeer hoped the Unruh and Runyon cases would underline the need for "mental first aid" at times when people feel down and out.

Censorship of news accounts of such outbreaks has been suggested as a way to break the power of suggestion on other unbalanced persons, he said.

"But actually, about all we can do is hope that the publicity given the cases will remind people they have to take care of their minds as well as their bodies."

REQUESTS FOR PRAYER

PRAY FOR:

Mrs. Rosa Butler to be saved and healed.
A young father to be saved and healed.—A reader, Roanoke Rapids, N. C.
My wife to be healed; the healing of my body.—Rev. W. R. Anderson.
My mother to be healed; the healing of my body.—Mrs. Alex Clemons, Orgas, W. Va.
My father to be healed.—Mrs. E. L. Phurrough, Mobile, Ala.
My children to be saved; me to be healed of kidney trouble.—Mrs. Della Etheredge, Columbus, Ga.
The healing of my body.—Mrs. F. J. Culpepper, Homerville, Ga.
My husband to receive the Holy Ghost; the healing of my body.—Mrs. D. L. Lott, Fitzgerald, Ga.
My body.—Mrs. W. W. Jones, State Line, Miss.
My daughter to be healed. She is in a very bad condition.—Mrs. Henry Fogett, Nolan, W. Va.
Our home; my father-in-law to be saved.—Mrs. Fannie Allison, Dallas, Texas.
Nannie Howard who is suffering from T. B. of the throat.
My mother to be healed of high blood and a growth under her arm.—Mrs. Lillie McKinney, Rock Hill, S. C.
A sister who is ill; a little girl whom the doctor has given only a few days to live.—Mrs. F. A. Phelps, Maud, Okla.
Our son to be saved and consecrate his life to God.—Mrs. E. E. Yarbrough, Cullman, Ala.
Me to be healed of cancer and low blood.—Mrs. J. W. Smith, Jesup, Ga.
My sister to be healed.—Ethel Tidwell.
God to heal my husband.—Mrs. H. E. Morris, Sebring, Fla.
My wife to be healed.—J. H. Mauldin, Seneca, S. C.
God to heal me of leakage of the heart and an affected lung.—Mrs. Edgar Adcock, Adairsville, Ga.
My son's body.—W. F. Mooney, Galax, Va.

My husband to be saved; me to be healed.—Mrs. Edgar Murphy, Monroe, N. C.
Some friends to be saved.—Mrs. W. E. Harvy, East New Market, Md.
My baby to be healed.—Mr. Elbert Johnson, Pikeville, Tenn.
My brother who is very sick; me.—A sister, Edgerton, W. Va.
The healing of my body.—Mrs. Nellie Frazier, Prestonburg, Ky.
My son who is to have a spinal operation; my children to be saved.—Florence Williams, Myakka City, Fla.
My unsaved loved ones; my body to be healed.—Mrs. Edna Waddell, Lambert, Miss.
My son to be saved and healed; God to undertake for me and my children.—Effie Vise, Heflin, Ala.
Me to be healed of T.B.—Mrs. W. Phillips, Bessemer, Ala.
Me to be healed of cancer in the mouth and throat; me to receive the Holy Ghost.—W. J. Simmons, Avon Park, Fla.
My wife to be healed of arthritis; God to provide a way for us.
My little girl to be healed of asthma; me to be saved; God to send us a good revival.—Claud Owen, Edwardsville, Ala.
Sister Barnett to be healed of heart and nerve trouble.—Mrs. Sylvia Blackwell, Joplin, Mo.
My dad who is very sick with heart trouble and needs to be drawn closer to God; my lost loved ones; me.—Mrs. Curtis Teague, Detroit, Michigan.
My son to be saved.—Mrs. R. Bloodworth, Clearwater, Fla.
The healing of my body; my unsaved loved ones.—Pearl Dentmon, Buchanan, Ga.
My husband to receive the Holy Ghost; my loved ones to be saved.—Mrs. J. W. McDowell, Donaldsonville, Ga.
My baby's stomach to be healed.—Mrs. Horace Haire, Colquitt, Ga.
The healing of my body.—Flora Cantrell, Bessemer City, N. C.

by Rev. C. C. Dunnivant, Rev. Ira Pope, and Rev. Timothy Hallmark.—Harry G. Melvin, Clerk.

LOLLIS

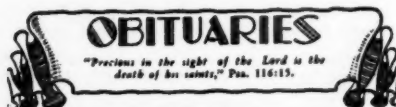
Robert Lollis departed this life to be with Jesus Dec. 11, 1949. He was a faithful member of the Church of God.—S. T. Stallcup, Clerk, Honea Path, S. C.

McDOWELL

Mrs. Nancy McDowell departed this life September 23, 1949, to be with Jesus, at the age of 62 years. She was a devoted Christian and was a member of the Assembly of God. She was saved, sanctified, and filled with the Holy Ghost.—Mr. and Mrs. Mack McDowell, Donaldsonville, Ga.

EMMONS

Sister Ada Emmons departed this life to go to her reward Nov. 9, 1949, at the age of 77 years. She was a faithful Christian, being baptized with the Holy Ghost for 25 years. Her life was a living witness for Christ. Her funeral was conducted by Sister India Smith, her pastor, assisted by Rev. J. R. Franks. She trusted God for healing to the end.—Ernie Harrelson, Grayson, La.



STANDRIDGE

Brother Jim Standridge, of Madison, S. C., went to meet Jesus, Oct. 30, 1949. He was a dear friend of our church. He is survived by his wife and 4 children. His funeral was conducted by the pastor, Rev. Eugene Rhoden and Rev. Clyde Edmond.—Miss Mattie Norris.

HINSON

Our mother, Mrs. Emer Hinson, slipped away to her reward Aug. 25, 1949. She was a Christian mother and a member of the Church of God for 40 years. Surviving her are 1 son and 3 daughters. We miss her so very much here but will meet her in the great beyond.—Her daughter, Mrs. C. O. Wellman.

LAWSON

Albert Cleveland Lawson, age 65 years, slipped away to be with Jesus Dec. 9, 1949. His death was a shock to all as he passed away suddenly. He was a faithful member and worker in

the Dyer Church of God at Holly Grove, Ark. He leaves to mourn his death his wife, 1 son, 1 daughter, 2 stepsons, 2 stepdaughters, 3 grand children, 9 stepgrandchildren, 1 great grandchild, and a host of relatives and friends. Funeral services were conducted by Rev. R. R. Martin, of Little Rock.—Mrs. R. R. Martin.

ORENDER

Mrs. Elizabeth Orender, born Oct. 11, 1886, went home to be with Jesus October 13, 1949, at the age of 63 years. She had been in ill health for a number of years. She was a faithful and devoted member of the Church of God for about 30 years, being a charter member of the first Church of God in Kansas. Her funeral was conducted by her pastor, Rev. B. M. Woolwine, and former pastor, Rev. J. R. Berry. Pray for her family.—Mrs. Mildred Orender.

OWENSBY

Mrs. L. V. Owensby, a member of the Church of God for 15 years, went to be with Jesus July 5, 1949, at the age of 51 years. She is survived by her husband, 4 children, and 9 grandchildren. The funeral was conducted

OUR ONLY REFUGE

*Jesus is our only Refuge;
No others with Him compare.
He is the chief among ten thousand;
Oh, He is the Fairest of the fair.*

*We are waiting and longing
His lovely face to see,
And I am not afraid, my brother;
I know He will welcome me.*

*Just beyond Death's dark valley,
Over by the crystal sea,
His hands still beckons,
"Oh, my child, come home to me."
Cheer up, Brother; work and labor.
Just a few more days of toil;
Then we shall rest beyond the river.
When we hear the final call.*

—Mrs. Katie Tucker.

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THE CHURCH OF GOD EVANGEL

DESERT PLACES

FRANCES MCKINNON MORTON

There are desert places along the way
Where hunger and thirst and pain
Blot out the vision of all we have loved
And the heights we had hoped to gain.

There are empty years when the heart
is cold

And the days are dull with care,
When we never dream of the victor's crown,

But the cross that is always there.

Those empty years are the Master's years,

O child of the bitter cross,
The years He patiently teaches you
His measures of gain and loss.

Those desert places along the way
Are filled with altars of prayer,
With ladders set to the flaming sky
And angels of glory there,

Where the lamp of faith must light
the way

Through the desert places dim,
And turn our hearts from the sordid things

To the glories we share with Him.

THE WORK OF THE BLOOD OF CHRIST

(Continued from page 10)

he might be JUST, and the JUSTIFIER of him which believeth in Jesus."

6. THROUGH THE BLOOD WE HAVE PEACE

a. Col. 1:20, "And, having made PEACE THROUGH THE BLOOD OF HIS CROSS, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

7. THROUGH THE BLOOD WE ARE MADE NIGH

a. Eph. 2:13, "But now in Christ Jesus ye who sometimes were FAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST."

b. Heb. 10:19, "Having therefore, brethren, boldness to enter into the HOLIEST BY THE BLOOD OF JESUS."

8. THROUGH THE BLOOD WE ARE CLEANSED

a. 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another and THE BLOOD of Jesus Christ his Son CLEANSETH us from all sin."

b. Rev. 1:5, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the

prince of the kings of the earth. UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD."

c. Heb. 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, PURGE YOUR CONSCIENCE FROM DEAD WORKS, to serve the living God?"

d. Rev. 7:14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, AND HAVE WASHED THEIR ROBES, AND MADE THEM WHITE IN THE BLOOD OF THE LAMB."

9. THROUGH THE BLOOD WE ARE OVERCOMERS

a. Rev. 12:11, "And they OVERCAME HIM BY THE BLOOD OF THE LAMB," AND BY the word of their testimony; and they loved not their lives unto the death."

b. Heb. 13:20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, THROUGH THE BLOOD OF THE EVERLASTING COVENANT."

10. THROUGH THE BLOOD WE ARE SANCTIFIED

a. Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own BLOOD, suffered without the gate."

b. 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us, WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION."

c. Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD."

d. Heb. 10:12-14, "But this MAN, after he had offered one sacrifice for SINS forever, sat down on the right hand of God; for by one offering he hath perfected for ever them that are SANCTIFIED."

A MODERN MARTIN LUTHER

(Continued from page 3)

fairly large membership, I know that he gets little financial support from the German people, because they make so little money in Germany now. I talked to some G. I.'s and ex-G. I.'s in Germany and was told that almost every German works all day, and all

he can possibly make is his bare daily subsistence. Food in Germany is very high. Coffee is \$2.50 to \$3.00 a pound; bacon cannot be bought; and gasoline is more than twice the price that it is in this country.

As the gospel spreads in Germany, the need in every way grows greater. Sister Lauster asked us to let the people in America know how thankful they were and are for every thing that has been sent to them. While we were there they received a check which included some offerings of brothers and sisters in this country, amounting to about \$100—the first they had received in a number of months. Thanks to some children of God in this country. Someone else in Germany will hear the full gospel.

If you would like to make someone in Germany real happy, let me suggest that you wrap up a pound of streaked bacon, or a pound of fat back, a sack of flour, or a pound of oleomargarine, or a pound of coffee, or a sack of sugar, and send it to Germany. There's very little in the way of food-stuffs that they can not use. Sister Lauster not only uses such to feed the extra mouths at their home, but she never forgets her members that are in need. Or, if you have a dollar bill that you feel God would have you send, just mail it to Rev. Herman Lauster, (14a) Krehwinkel near Schorndorf, Wuerttemberg, American Zone, Germany. That dollar may mean another soul for Jesus.

Neither the Mission Board nor Brother Lauster asked me to include this appeal. But I was in Germany; I saw the work there; and I am sure that your offerings, or gifts, in the name of Jesus, could not go to any place where they would be more needed or more appreciated. Let me repeat that the preaching of the gospel is enjoying an unprecedented freedom in Germany. With this in view, Germany's great power, which has so long been used for evil purposes, is a potential power, again as strong, for the work of God, if enough people can be reached soon enough. How long will it be before the Russians come? how long before the antichrist comes? how long before Jesus comes? How many souls will that dollar help reach? In Germany there are "multitudes in the valley of decision." Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4. Does not that also apply to us?

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